

1934

4572
R

CHINA
AND
CALIFORNIA.

BY THE
REV. WILLIAM SPEER,
MISSIONARY TO THE CHINESE IN CALIFORNIA.

AN ARTICLE FROM THE PRINCETON REVIEW
OF JANUARY, 1853.



CHINA
AND
CALIFORNIA.

BY THE
REV. WILLIAM SPEER,
MISSIONARY TO THE CHINESE IN CALIFORNIA.

AN ARTICLE FROM THE PRINCETON REVIEW
OF JANUARY, 1853.



CHINA AND CALIFORNIA.

THE discoverers of the American continent in the fifteenth century were entranced, when they landed on its eastern coast, to find here what appeared a land of boundless wealth in the precious metals, and in its agricultural productions; inhabited by a people of gentle, poetic and luxurious manners, only empurpled and enervated by the tropical sun. And scarce less surprised were our brethren that have pushed our empire to the Pacific shores, to be at once met on that opposite extreme by unexpected descendants of the same division of the human family, the emigrant Chinese. The Indian and the Chinaman are and are not the same. The progenitors of our aborigines were doubtless portions of the maritime population of the Asiatic coast, cast hither by the currents and winds of the ocean, some, perhaps, as the Tartar traditions affirm, on cakes of ice; while Long Achick and his celestial companions step ashore in satin shoes with white soles of paper, and float through the streets of San Francisco in gowns of silk, waving their fans painted with extracts from poets and philosophers more ancient than Chaucer and Pelagius, and erect with the port of intelligence, refinement and enterprise. And now, when the people of California have compared the Chinaman with his brother, the wretched Rootdigger, or the savage Camanche, they have found him as different as the modern Louis Napoleon from the ancient Dumnorix, or as the astronomer Arago from the druid Divitiacus. They have found him a gentleman in his address, a scholar in his own polished and immense literature, every

whit as cunning a trader and as acute a diplomatist as the Yankee: in fine he is the "*Yankee of the East.*"

The question is asked with wonder, whence came these men? We reply, from an empire as ancient as that of Nineveh, as civilized as that of Egypt, as wealthy and as controlling in the politics of mankind as Great Britain; one that has stood from an early period after the deluge, almost unknown to the fickle history of all the nations with which we have been acquainted, but ever-augmenting, till it is now the most populous that ever existed, and covers an area greater by one half than the whole continent of Europe.

Western nations claim to have discovered America some three hundred and sixty years ago. But there is every reason to believe that it was subjects of the Chinese Empire, either Tartars or Chinese, that first disturbed its vast solitudes with the sounds of the human voice, and who planted on its soil imperishable monuments of human industry. Place the newly-arrived Chinaman and the Indian side by side, and you observe the same complexion. Listen to the tongue of the latter, and while most of the dialects have partaken more of the Tartar original, a Chinese element also may be traced. For instance, the Otonic language, which covered a wider territory than any other but the Aztec among the nations of the Western part of our continent, is said to exhibit a remarkable affinity to the Chinese, both in its monosyllabic structure, and in its general vocabulary.

If it be asked, how the Orientals could have first reached this country, a high American authority [Redfield] says: "A knowledge of the winds and currents of the Pacific Ocean will, I am convinced, serve to remove all mystery and all doubt from the once vexed question of the first peopling of its islands from the Asiatic continent, and in spite of the long urged objection of the opposition of the trade-winds. A case is still recent where the wreck of a Japanese junk was drifted the entire distance to the Sandwich Islands, with its surviving crew; thus completing nearly half of the great circuit of the winds and currents in the North Pacific. But we shall find an additional means of transport near the Equator, which is afforded in the north-west monsoon of the Indian and Pacific oceans,

and which is found, according to my inquiries, to extend at one portion of the year as far eastward as the Society Islands, or more than half the distance from the Indian Ocean to the coast of South America." Indeed, when we consider the countless fleets of vessels, of every description, that checker the Chinese seas, it would be wonderful if some of them, by the frequent storms and the great current which precipitates the Northern Pacific upon the American coast, were not landed here; and equally wonderful if some, by the great counter current and trade-winds of the tropical zone, did not bear back tidings of the new world.

That the Chinese had propagated their race and their characteristics on this shore of the separating ocean, is the opinion of many men of research. Dr. J. Pye Smith quotes with approbation the opinion expressed in the *Encyclopedia Britannica*, that "there are traits of resemblance in the manners, laws, arts, and institutions of the Chinese and Peruvians, which in our opinion are too numerous, striking, and peculiar, to be the effect of chance."

The period when this continent was peopled may for ever remain a secret. If solved, it must be from the historic records of the Oriental nations, probably from those of China, which, besides its comparative propinquity, possesses the most ancient and perfect of uninspired traditions. When we examine Chinese history, we discover descriptions of a great land far to the eastward, across the "Great Ocean," which the Jesuits and other interpreters of that difficult literature believe afford proof that California was known to that people for at least a thousand years before its discovery by the Spanish. The following, a short chapter from the *Yuen-kien-lüi-hán*, a Chinese Encyclopedia, is a specimen of the accounts supposed to refer to America. It is contained on the 44th and 45th pages of the 231st volume:

"FUSANG. The historians of the South mention the country of Fusang. They state, that in the first year of *Wing-yuen* of the *Tsi* dynasty [about A. D. 499, according to the tables of M. Pauthier,] several of its learned Shaman priests arrived at Hing-chau. These men reported that Fusang lies

east of Ta-moh, at the distance of twenty thousand *li*. [Ta-moh is described as a nation twelve thousand *li* eastward from Japan.] Their land is east from the middle kingdom [China]. Its territory is great. The name is derived from the *fusang* wood. The leaves of the *fusang* are like those of the *tung*; when first produced they resemble sprouts of bamboo. The inhabitants eat the fruit like pears, and weave its bark into cloth for clothing, and for articles of embroidery. They have no extensive cities [or 'cities with suburbs,' as Medhurst elsewhere translates the same phrase.] They have books, which are written upon the bark of the *fusang*. They possess no armed soldiery, and do not dare to make battle.

“According to the laws of the country there is instituted a northern and a southern prison. Persons guilty of light offences are committed to that at the south: those guilty of the more weighty ones to that at the north. There may be pardon and release from the southern prison, but none from the other. The males and females in it are, however, allowed to intermarry; though their male children are sold into slavery at eight years of age, and their females at nine. The corpses of prisoners are not permitted exit. When a man of rank is guilty of a crime, the men of the nation hold a great council. The offender eats and drinks before them. When condemned they bid him farewell like a dying man, and retire. Then a circle is drawn around him with ashes. Thus, if the crime be of a low grade, himself alone is cut off from intercourse with society: if greater, he and his children and grand-children: if of the highest degree of heinousness, his descendants are included to the seventh generation. The name of the king is *Yih-ki*. The nobility are entitled first, the Tui-lu; second, the inferior Tui-lu; third, the Na-tuh-shá. When the King travels he is attended by preceding and following drums and horns. The royal apparel is changed according to the year. In every ten, during the first two it is green; during the next two, red; in the third two, yellow; in the fourth two, white; and in the last two, it is black. Carriages are used, with horses, oxen and deer. The people of the country raise deer to ferment spirits out of the milk, [as do the Tartars.] Red

pears grow there, which keep sound the year through. Reeds, or watergrass, are abundant; they have peaches also. There is no iron; but they possess copper. They do not esteem gold and silver. When marriage is contemplated, the lover goes to the residence of the lady, erects a cottage near it, and waits, [or, in the Chinese, "sprinkles and sweeps"] for a year. If she be not pleased in that time she drives him off; but if mutually satisfied, the ceremonies are concluded. At an early era Buddhism did not exist in that country; but in the second year of Ta-ming, of the Sung dynasty [about A. D. 459] five pí-keu, or mendicant priests, from Kipin, [in Tartary,] went there and distributed Buddhist tracts and images among the inhabitants. Their customs have in consequence been changed."

The name Fusang is not of Chinese origin. It was probably obtained from the natives of the country, or was given to it by the Japanese, a people, says Bradford, in his valuable work on American Antiquities, whose commerce once extended from the Indian Archipelago to the shores of North America, "with which they were acquainted under the name of *Fou-sang*."

A critical examination of the whole of this remarkable passage reveals but few points of difference between the people of Fusang and what the Toltecs and Aztecs were, or might have been three and a half centuries ago. The Chinese historian depicts a peaceful people, it is true, with few arms; but such were the Toltecs before the rise of the Aztec power. The principal discrepancy is in the assertion that there were wheeled vehicles used with horses, oxen, or deer, since the use of these domestic animals was probably unknown on this continent. Yet on the other hand, the Tartar nations to the north of China cannot be intended, as carriages of any kind were equally unused by them.

The reasons for applying this narrative to the people of ancient Mexico are numerous and weighty. It purports to have been derived from several Shaman priests, who came to China in the year 499 of the Christian era. The astonishing analogies between the Aztec religion and the Buddhist might

justify those who have pronounced them the same. They resembled each other in their primary ideas of the Divine Being, of good and evil spirits, of the depravity of matter, and of the transmigration of the soul; in their general use of monastic forms and discipline; in their penances, ablutions, almsgivings, and public festivals; in the worship of their household gods; in the devotion of the priests to the studies of astrology and astronomy; in the admission of virgin females to the vows and rites of the cloister; in some of the titles and functions of different prominent deities; in the incense, liturgies, and chants of their worship; in their use of charms and amulets; in some of their forms of burial, or burning the dead, and the preservation of the ashes in urns; and in the assumption of the right to educate the youth. So the Chinese might justly have classed the Aztec priesthood with the Buddhist, that before the fifth century had extended their idolatrous toils over all Eastern Asia.

Fusang is described in the Chinese narrative as an extensive country, eastward of Japan, at the distance of about nine thousand miles. Only the Aleutian and Sandwich Islands lie in that direction short of our own continent, which is not far from that number of thousand miles distant; a remarkable approximation to the truth, when we remember the imperfection of the art of navigation in China. The use by the Aztecs of the bark of various trees for cloth and for paper; their possession of a hieroglyphic system of writing, and of a great number of written volumes, so that the Spaniards have testified that "mountains of them" were heaped up and burnt, after the conquest; their skill in embroidery, and the severity of their punishments, are noticed alike by the European and Chinese authors.

There are several additional points which deserve particular observation. First, the abundance of the peach and pear, which do not flourish northward of China on that continent, whose seeds were probably transported hither from China; in the ballads of whose poets they are introduced eleven hundred years before the commencement of our era. Second, there is no feature of our California scenery more noticed by the tour-

ist, than the vast marshes of the *tulé*, or reeds, which line the shores of the Sacramento and Joaquin rivers, and the bays by which they debouch into the ocean. The *tulé* seems to nearly correspond with the Chinese *po*, which is probably the reed or water-grass, of the species *typha*, commonly called reed-mace, or cat-tail. Third: it is specified in the Chinese account, that the criminal on trial eats and drinks in the presence of his judges. Of the Aztecs, the historian Prescott says, "the judges wore an appropriate dress, and attended to business both parts of the day—dining always for the sake of despatch in an apartment of the same building where they held their session; a method of proceeding much commended by the Spanish chroniclers, to whom despatch was not very familiar in their own tribunals." Fourth: the abundance of copper, and the want of iron is mentioned; while it is said, "they did not esteem silver and gold." Here again we notice a strange coincidence. "The use of iron, with which their soil was impregnated, was unknown to them. They found a substitute in an alloy of copper and tin; and, with tools made of this bronze, could cut the hardest metals" and stones. The extraordinary assertion that they "did not esteem silver and gold," meets its parallel in the enumeration of the revenue of the Aztec emperor, where the American historian says: "In this curious medley of the most homely commodities and the elegant superfluities of luxury, it is singular that no mention should be made of silver, the great staple of the country in later times, the use of which was certainly known to the Aztecs." Perhaps a thousand years earlier, gold may have been similarly unnoticed, or uncoveted.

Now, when we sum up all these correspondences of Chinese and Spanish history, does it not seem probable, that the people of the East were acquainted with this antipodal continent at, or previous to, the close of the fifth century; that is, in the days of the emperor Justinian, before the overthrow of the Roman Empire, and ten centuries before the flag of Spain or England was lifted upon it by Christopher Columbus, or Sebastian Cabot?

A final and more complete argument might be presented if time permitted, from a general survey of the Aztec civilization,

and a comparison of it with that of the Chinese. The Spanish priest or soldier who crossed the Pacific from the ancient empire of the East, to its counterpart in the West, when he walked its fields might have beheld the same respect paid to agriculture as a profession, the same dependence of government on the products of the soil chiefly for its revenue, and the payment of taxes in kind; also similar modes of irrigation to increase the yield of the earth, and large public granaries in which the excess of the luxuriant harvest was deposited for years of drought and famine. In the place of trade he would have seen the same association of merchants and mechanics into powerful guilds for the protection of their privileges and their prices. In the street the coolies bore the burthen that belongs to the horse or the ass; and there were no wheeled carriages. The soldier strutted by him in armour of quilted cotton, holding the bow and arrows. In the workshop he would have been delighted by the same dazzling exhibition of fine porcelain, of lacker work in wood, of cotton cloth, and of a species of silk spun from a worm, of precious stones skilfully cut and polished, and of different metals splendidly enchased. About the abodes of wealth he would have wandered in brilliant gardens, containing collections of plants never excelled by any in Europe, adorned by sparkling pools, and airy pavilions, whose graceful pillars were inscribed with poetic or fanciful quotations. Within those abodes he would have witnessed the same regulation of marriage, one proper wife with an unlimited number of inferiors in concubinage; the same jealous separation of males and females at their meals, and the same frivolous employment of highborn females in the arts of embroidery, music, gambling and the toilet. Did he mingle in the social life of the Aztecs, the abundance of sweetmeats at their feasts and the succeeding exhibitions of plays and juggling, the ceremonious gifts, the use of snuff, and the peculiar mode in which the smoke of tobacco was inhaled into the lungs, might have cheated him into the belief that he enjoyed the hospitality of some mandarin of Kwang-tung. Should he converse with a company of students, their attention to astrology, their use of a hieroglyphic and ideographic system of characters in writing, the amazing resemblance of the calendar, and the principle of

the annotation of time, which has been so much remarked by the learned of Europe, nay, even as minute a circumstance as the mode of preserving their books, not in scrolls, but in alternate fanlike folds, would have confirmed his delusion. And how would he have accounted for some things still more confounding, such as that remarkable usage, common to the Chinese and Aztec emperors, of appointing stated days for the public assemblage of their courts to hear something like a hortatory moral discourse addressed to them; or such an institution as the establishment of public literary examinations of prose and poetical compositions, and the bestowment of prizes and rewards to successful candidates?

How can we interpret coincidences so universal, so minute, and so remarkable, save by the presumption of a common origin of the customs, the arts, and the religious institutions, of the Chinese and Aztec nations? And further, is it not probable from this extraordinary retention of the filial form and feelings, that subsequent to the original colonization there were occasional intercommunications between the separated families? And still again, why should it then be thought incredible that the Chinese Fusang is indeed the American California, and that the Oriental discoverers have higher rights and honours, by ten centuries, vested in this soil, than any nation of Europe?

Our attention has been directed to the question of the first peopling and occupation of the American continent, as one of considerable interest; since both the Welsh claims in behalf of their prince Madoc, and the more reliable traditions of the voyages of the Northmen in the eleventh century, may both have to yield the point of honour to that people who long anticipated us in the discoveries of printing, the mariner's compass, and gunpowder, the primary instrumentalities of modern literature, commerce, and war.

Let us turn now, in the second place, to the more practical inquiry, what are *the advantages we may expect to accrue from the influx of this remarkable people?* The tide of emigration across the Pacific is becoming so enormous as to arrest universal attention. In the year 1848, two men and one woman arrived from China. In the months of June and July of the present year, there were landed, 11,025 men, and 15 women. And it

is calculated that at the close of 1852, there was a Chinese population of near 50,000.

There are many that will not welcome the Chinese. It is a serious question, how we shall receive this new element in our republicanism; we are brought so near to empires so ancient and vast, to populations so immense, long civilized, and willing to emigrate; a commerce so valuable; industry so cunning and persistent; and politics and religious sentiments so opposite to ours. It is a question of sublime importance. Mr. Seward's words on this subject are, "Even the discovery of this continent and its islands, and the organization of society and government upon them, grand and important as these events have been, were but conditional, preliminary, and ancillary to the more sublime result, now in the act of consummation—the reunion of the two civilizations, which, parting on the plains of Asia four thousand years ago, and travelling ever afterward in opposite directions around the world, now meet again on the coasts and islands of the Pacific Ocean. Certainly, no mere human event of equal dignity and importance has ever occurred upon the earth. It will be followed by the equalization of the condition of society, and the restoration of the unity of the human family."

In touching at the ports of the populous countries between India and China, and the beautiful islands of the Indian Archipelago, there is nothing the voyager is more impressed with than the superiority of the Chinese to all other races there, save only the Anglo-Saxon. Were the question of encouraging their emigration put to men of intelligence and enlarged views, such as Sir James Brooke, or Sir Henry Pottinger, or the late esteemed American consul at Singapore, Mr. Ballestier, or should we consult the testimonies of such men as Sir Stamford Raffles, or Mr. J. Hunt, it would not long remain without an affirmative. Every one that has marked the course of European colonization in the East, must have remarked the eagerness to secure and increase the influx of Chinese settlers and traffic. The English, especially, have learned the sympathy between a flourishing commerce with China, and the prosperity of their various possessions. Mr. Hunt, for instance, says, "when the Portuguese first visited Borneo, in 1520, the whole island was

in a most flourishing state. The number of Chinese that had settled on her shores was immense. The products of their industry, and an extensive commerce with China, in junks, gave her land and cities a far different aspect from her dreary appearance at this day; and their princes and courts exhibited a splendour and displayed a magnificence which has long since vanished." This is attributed to "the loss of their direct intercourse with China."

Now that the course of events has brought the American people into nearer, easier, cheaper, and more advantageous connection with the Celestial Empire, than England, Holland, Portugal, Spain, or even Russia, can ever hope to enjoy, shall we despise that for which they have made wars, maintained extensive monopolies, and poured out millions of treasure?

First, we need hardly say, *let us encourage Chinese trade.* The possession of the commerce of China and India has enriched the emporiums of Central Western Asia and Egypt from the days of the Pharaohs. Near a hundred millions of dollars' worth of teas, silks and opium, and other articles of traffic are now annually carried, in European bottoms alone, along the China Sea; and an immense trade is carried on, not only by the enterprising Chinese, but by the people of Tungking, Annam, Siam, Corea, Loo-choo, Japan, and other nations. By the Parsee, Arab, and Jewish merchants that resort to Canton and Shanghai, the cloths and toys of China are carried to the very southern extreme of Africa. We may import their manufactures of silk and cotton, their teas, drugs, sugar, spices and sweetmeats; their porcelain, lacker, and cabinet wares; many curious, ingenious, and beautiful works of art; and articles of food and merchandize, used by the people of that country, among us. They may obtain from us minerals, particularly silver, lead, iron, quicksilver and gold; our muslins and other cotton fabrics, broad-cloths, camlets and other woollens, oostly furs, and above all, our inventions, some of which they have already introduced and value highly, such as watches, spy-glasses, military weapons, and various kinds of machinery. And the United States is now, it is worth noticing, in a situation more favourable than her European rivals to realize the advantages of the trade with the Chinese, inasmuch as they

themselves are awakened to its importance, and have become the industrious and peaceful agents in its prosecution. The vast results of this commerce, now commencing only, with the east, are utterly beyond all computation or imagination. Mr. Seward, in his recent great speech before the Senate of the United States, inquires—"Who does not see that every year hereafter, European commerce, European politics, European thoughts and European activity, although actually gaining greater force—and European connections, although actually becoming more intimate—will nevertheless ultimately sink in importance; while the Pacific Ocean, its shores, its islands, and the vast regions beyond, will become the chief theatre of events in the world's great hereafter?"

But the question of main social interest is that of the *emigration of the people* of China to our soil. Shall we welcome the ancient sons of Han?

It is to be remembered that the "toiling millions of Europe" that have found their way across the Atlantic to the Eastern States, built our railroads, dug our canals, tunnelled our mountains, macadamized our turnpikes, reared our houses, churches and prisons, carried our burdens, and manned our ships, are barred by mountains and seas from those of this remote West. An equivalent provision for the necessities of our vast, rich, important, but wholly unimproved Pacific shore has been made, however, by Providence, if we read it right, in the mission of these Asiatic multitudes. Our own Atlantic States cannot spare a large continued emigration to California. But by the supervision of foreign labour, American knowledge and energy will in time advance California to an equality with the proudest portions of our land.

The first necessity of California is for *agriculturists*. We believe none that are foreigners can be found superior to the Chinese. With cheap and rude implements at home, they obtain, by assiduous toil, an incredible return from their garden-like fields. The small annual amount of rain in California will bring into operation their ingenious modes of irrigation. They will enrich any country where they settle, by the introduction of many of their own valuable vegetables and delicious fruits. Perhaps the efforts to make ours a tea and silk producing

country may then be realized. The English are now using Chinese skill and industry with great success in the cultivation of tea in their province of Assam. And the cheapness of Chinese labourers is an important consideration. In their own country it is sometimes not above three cents a day; among the emigrants on farms in Malacca it is \$2.75 to \$3 a month. The Spanish are importing thousands of coolies from Amoy to Havana at \$4 per month, for the cultivation of cotton. An American traveller among the wild Padang mountains of Borneo, writes, "This valley is inhabited by Chinese, who are wholly devoted to agriculture, and seem contented to receive the treasures of the soil without tearing up the bowels of the earth in search of golden ore. Their gardens afford a rich supply of vegetables of the most luxurious growth, and their beautifully arranged and well tilled fields of rice, present a pleasing contrast to the utter wildness of nature all round."

We need the Chinese as *mechanics*. Sir James Brooke writes concerning those at his colony of Saráwak, "Wherever the Chinese are, the sound of the axe and the saw is to be heard in the woods as you approach, and all are industriously employed. They have their carpenters, sawyers, blacksmiths, and house builders; while the mass work the antimony ore, or are busy constructing the trench where they find and wash gold. *With such inhabitants a country must get on well if they are allowed fair play.*" Why may we not be enriched by the splendid products of Chinese art? Why may not the costly porcelain of Kiang-si, or Fuh-kien, be manufactured from the Nevada quartz? Or the rich silks of Canton be woven in the factories of Pittsburgh? Or the beautiful gold and silver plate of the Chinese goldsmith, be wrought by them in our own shops? There is a boundless field for the employment of their exquisite and patient handiwork, which has been renowned in Europe since the days of Alexander the Great. And, besides, they are quick to learn new arts. Even that of ship-building has not proved beyond their capacity. There is stationed at Canton a fine man-of-war, built for his own government by a native who had been apprenticed to an American mechanic. And ship-building and repairing are largely carried on by Amun, the architect, among foreigners. You may see lying in the Pearl

River, a small steamboat constructed by a native, after the model of those on the Ohio and Mississippi, which he had visited: though, the enterprising builder had not quite enough knowledge of the scientific principles necessary to make the engine go!

The important *fisheries* on our Pacific coast would give employment to a numerous class, whose fleets now sweep the Chinese seas, and deposit their spoils for immediate use, or to be salted for the supply of their home market. Salt fish has sometimes afforded a handsome remuneration to American merchantmen; but cannot be carried to China in large quantities from the Atlantic ports, on account of its rapid deterioration while passing through the tropics by the route of the Cape of Good Hope. Mr. Hunt, speaking of the inhabitants of Borneo, says: "The tillage of the ground and the edible fisheries are often left to the more indefatigable industry of the Chinese. For the exercise of every other useful occupation, also—the mechanic and scientific arts, and the labour of the mines—these indolent savages are indebted solely to the superior industry and cultivation of the Chinamen."

We need the Chinese as *servants*. For patience, docility, readiness to receive instruction, and economy, we are willing to say, emphatically, we have not seen the equals of the Chinese. Yet, without Christian principles, they are not reliable for honesty; but they have still a native sense of honour which makes them trusty in many things. We believe the day is coming, when millions of them, as free hired servants, will have superseded, throughout our country, the use of both Europeans and negroes. It is a grand idea to conceive, that Providence may thus christianize them as the negro race has been christianized amongst us, to go back to the families of China triumphing in the freedom of the sons of God, and joyful possessors and almoners of the riches of the knowledge of the glory of God in the face of Jesus Christ.

There are many in the Southern States of this Union now looking to the influx of this remarkable people, with intense interest, as a possible means of relieving themselves from the intolerable burthens of African slavery. We look upon it in its relations to African colonization, as a providential compen-

sation. Prosperous, indeed, would be the day for the South, when the nerveless "sons of Ham" shall be supplanted in the labours of the field, the factory, and the fireside, by the subtile and diligent descendants of the renowned dynasty of the "Han." The South may then expect to cope with the North, in agricultural productiveness, in the manufacture of her cotton, and in wealth.

Finally, we need the Chinese as *miners*. Their difficulties in California have arisen from their success in accumulating the coveted treasures of precious metal. We trust, and believe, that they will be settled satisfactorily to all parties. The Chinese miners in the islands of the Indian Archipelago, long continued to work sites abandoned by others. They will find their place as the sub-workers, or the gleaners, of the golden harvest reaped by our own citizens. In the days of Sir Stamford Raffles, the average remittance to China amounted to probably scarce more than two hundred dollars a year. Yet they obtained about five millions per annum from Borneo alone; of which one-sixth only reached China in treasure. About one million was returned in merchandize, and the same amount found its way to the European markets in India, Java, and other colonies, for piece goods, coarse cloths, tobacco, salt, and other articles. So these economical workers, and this class of consumers and traders, we need as well as the rest of their countrymen.

The Chinese are a heathen, and a peculiar people, as yet to us the objects of ignorant wonder and misapprehension. They will soon be better understood and appreciated. Some of their practices have excited great distrust. They are prone to form troublesome guilds, and unite in a species of masonic fraternization. But this is a natural result of their residence under the tyrannical governments, and among the overwhelming masses of population which they have quitted. Governor Bigler's representation of their employment in companies, as *coolies*, by great capitalists at home, is incorrect, as we have learned from the best authorities in China. But they are wise enough to soon understand their danger and their advantages here; and this very opposition will assist their fusion into the mass of American civilization and progress. We believe they

will keep the promise made in the remarkable letter they addressed to Governor Bigler. "If the privileges of your laws are open to us, some of us will doubtless acquire your habits, your language, your ideas, your feelings, your morals, your forms, and become citizens of your country. Many have already adopted your religion in their own, and we will be good citizens. There are very good Chinamen now in the country; and a better class will, if allowed, come hereafter, men of learning and wealth, bringing their families with them." We believe the intellectual countrymen of Ke-ying and Hwang Antung will, in time, be christianized, and add wisdom and dignity even to our halls of legislature.

Let, then, the United States encourage the influx of this people. The wisest of the European colonists in the East, from the noble Legaspi, who founded a Spanish colony in Mindoro, till now, have warmly invited and favoured a Chinese immigration. Ever since their subjugation to the Tartar yoke in 1650, they have been ready to leave their country in large numbers. Wherever their foot has rested, like the fabulous dragon, painted on their imperial standard, they have been the symbol of prosperity. It were unwise to frown upon them. They are a proud, a timid, a peace-loving race, and we may scare them away. California may learn a lesson from the desolations of once rich and prosperous nations and colonies of the East. "The causes which have eclipsed the prosperity of Borneo, and other former great emporiums of Eastern trade," have been traced justly to "the decay of their commerce," which has chiefly resulted from a barbarous commercial despotism, that put a stop to their direct intercourse with China. This, says an intelligent writer, ended in "first the destruction of extensive branches of home industry," and to the fatal effect of preventing the annual immigration of large bodies of Chinese, who settled on their shores, and exercised their mechanic arts and productive industry; thus keeping up the prosperity of the country by the tillage of the ground, as well as in the commerce of their ports." For the want of this commerce, many of these lands, once wealthy and prosperous, "have run to jungle," while their cities have sunk down, "like Carthage, to be mere nests of banditti."

But let us rise to higher considerations. Let us look with the eyes of philanthropists, of Christians, to the advent of those dark masses of heathenism to our shores. They dimly hear the rush among the nations and join with the multitudes. But this is all the ordering of Divine mercy. We dwell in a Christian land; and we behold in these the throng that swelled after the footsteps of a Saviour and cried with blind outstretched hands, "Jesus of Nazareth, have mercy upon us." If the Chinese have hitherto scorned us, it has not been least of all for our vices; if they have feared us, it has been because of our unscrupulous and tremendous superiority in the arts of destruction; if they have hated us, it has been partly because of that terrible and unrepented injury, the opium traffic, and our enforcement of it in bribery or blood, until this day. How mournfully have we merited the common appellatives which foreigners receive among them, of *fankwei*, "foreign devils," *kweitsze*, "devil's children," *pihkwei*, "white devils," *ohkwei*, "wicked devils;" which torture the ears of the Christian as they ring after him, like screams from the bottomless pit, even when he ventures forth on some work of holy beneficence. Britain and America have drained, from this vast but severally not rich people, the incredible sum probably of five hundred million of dollars in specie—last year the traffic produced to us about forty millions—for a consuming poison. Our hearts would break if we should trace its lava track through the glorious provinces it is filling with black and burning desolation, through the myriads of families it is blasting with ruin and death.

But it is those that love the Lord Jesus Christ, whose affectionate sympathies we would earnestly direct to that portion of this great land where Providence is beckoning a Chinese audience to hear the word of life. The poor Chinaman comes to this country, notwithstanding all his native intelligence, a spiritually degraded being; trembling with a thousand horrible or absurd fears and superstitions. As he bends over the toilsome spade, he fancies that demons haunt those hills and watch their treasures, at whose anger, as expressed in the thunder, he is terrified, and would fain appease them with incense and offerings of fruits and cakes. Not a whisper of the wind, nor the

gurgle of a rill, nor the bark of a dog, but has some dark significance to him. As the missionary comes near him to give him the word of life, he will beseech him piteously not to raise up his umbrella, lest the gold shall all be dissolved and washed away in the stream. Let us hasten to set them free from a misery of soul in this life more dreadful than all those tortures of screws, and lamps and cords, with which, in their own country, they sorely wring out a confession from a presumed or pretended culprit; which is worse than forcing a man to keep upright and without sleep, by stabs, and blows, and pistol shots in his ears, till he dies of fatigue; for it is the torture of Satan and of fiends, over the souls of those who are not "prisoners of hope," but bound in the chains of hell.

But what calls for our greatest concern, is their ignorance of God, and judgment, and eternity. They will bring *here* the gods of their own hills, and rivers, and seas, and sky. Deluded by the enemy of souls, they will bow down and worship their wooden and clay images, instead of Him "who is *God over all blessed for ever.*" They will, ere long, build heathen temples on American soil, and set up their stocks and stones, and offer heathen sacrifices, and prostrate themselves in degrading heathen worship, in this free Christian land! All this they *will* do, unless the gospel is speedily preached to them.

The field of missionary labour in California is a most hopeful one in many respects, which will be readily suggested to every reflecting mind. The most interesting consideration is, that amid the heat and pressure of our religious and social institutions, the character of these young and enterprising emigrants from China must be moulded anew: and many will go back qualified to be preachers of the gospel, to that land whose untold multitudes they left slumbering in darkness and the shadow of death, to pour into its dark caverns and abysses the light of Christianity.

In the city of Naples, Matteo Ripa, a returned missionary from China, of the Roman Catholic order called the "Pious Labourers," whose heart was filled with desire for the conversion of the people of that empire, founded a "Chinese College, and congregation," or order of priests. It was opened in 1782; it is said, "with all the solemnities and rejoicings suitable for the

occasion." It stands and prospers there yet, and is described by occasional travellers to that city. Roman Catholic natives of China and India are brought there and educated for the priesthood. Collegians are expected to take five vows: 1, to live in poverty; 2, to obey their superiors; 3, to enter holy orders; 4, to join the missions in the East, according to the disposition of the Propaganda; 5, to serve for life the Roman Catholic church, without ever entering any other community.

A mission, far better than that of the mistaken but devoted Matteo Ripa, is now undertaken in behalf of our Foreign Board in California, the Italy of this continent, by one whose failure of health, after several years residence in the Chinese province of Canton, compelled his return to this country; but who now joyfully engages in the interesting work which Providence has opened before him, upon our own soil, among those who have followed hither. In the conclusion of what we have to say, the object of which has been to awaken a general and hearty interest in the Chinese, as a nation that probably assisted to populate this continent thousands of years ago, and that replenished its races and its arts, centuries before its discovery by Europeans, and further as a people, that may, if their emigration be encouraged, bestow inestimable benefits on every rood of our Pacific shore, let us solicit the prayers of the friends of the missionary enterprise, that the labours now to be commenced may be blessed of God, and owned, not to the raising up of emissaries of Antichrist, but to the conversion of many of those men to Jesus, who may, in this land and by our means, be fitted to be the instruments of establishing his kingdom in the "land of Sinim." And as so many of the young, intelligent, and energetic sons of the church in this region have gone to that land of gold to obtain wealth, may many remember the words of a Roman Catholic missionary, Francis Xavier, who died in China, "Shall it be said that where others ventured for gold and silver, I was afraid to go for souls?" And may our brethren who have been qualified to preach the gospel, mark the words of the devoted Thomason, when about sailing for India, "I consider that what others expose themselves to, for lucre and worldly honours, ministers ought to endure for nobler ends."

